

Samhita Skanda by Sadananda

The Samhita Skanda by sage Sanandana from the Narada Purana is an ancient treatise dealing with the principles of Vedic astrology.

Sanandana said:

1) The twelve limbs of Kālapuruṣa, the Cosmic Being viz. (1) head, (2) face, (3) arms, (4) heart, (5) breast, (6) entrails, (7) pelvis, (8) genital organ, (9) thighs, (10) knees, (11) shanks, (12) feet are (represented by) the twelve Signs of the Zodiac. Viz. Meṇa (Aries), Vāṇabha (Taurus), Mithuna (Gemini), Karkaṭaka (Cancer), Simha (Leo), Kanyā (Virgo), Tulā (Libra), Vāṇcika (Scorpio), Dhanus (Sagittarius), Makara (Capricorn), Kumbha (Aquarius) and Ména (Pisces) respectively.

Notes: In Sanskrit, the word Kāla is used in many sense. It means time, the God of Death, the Cosmic Being, the Supreme Lord etc. The Bhāgavata has the following to say: "Time is called Kāla, because it controls the life and death of all living beings.; it does not leave even the minutest part of time. Kāla it seizes or gathers together all beings; it drives beings; it invests all beings with weal and woe; it contracts their span of life; or it leads them to the abode of Death".

2) The Lords of the twelve Signs (Rāṣis) beginning with Meṇa (Aries) are in order (1) Mars, (2) Venus, (3) Mercury, (4) Moon, (5) Sun, (6) Mercury, (7) Venus, (8) Mars, (9) Jupiter, (10) Saturn, (11) Saturn, (12) Jupiter.

3) In the Odd Signs of the Zodiac, the first Horā i.e., 15 degree portion, is ruled by the Sun and the second by the Moon, next by the Sun. The lords of the three decanates i.e., 10 degree portions in each Rāṣi are those of the same Sign, the fifth one from the first and the ninth from the first respectively.

Notes: There was a dispute about the origin of Horā. Burgess first thought that it was borrowed from the Greeks, but later he changed his view. However, the word Drekkāna or Dreṅkāna is evidently a Greek word. In each Sign, there are two Horās and three Decanates. In Meṇa, Mithuna, Siṃha and other odd Rāṣis the first half or 15 degree portion is presided over by the Sun, while the next half by Moon. In even Signs, i.e., Vāṇabha, Karkaṭaka, Kanyā etc., they are ruled by the Moon and the Sun respectively. There are three decanates in each Sign, the dimension of each being 10 degrees. In each Rāṣi, the first part that is 5th from it; and the third by the Rāṣi and its lord; the second by the Rāṣi that is 5th from it; and the third by the Rāṣi that is 9th from the original. For example, take Sign Cancer, its three decanates are called respectively Cancer, Scorpio and Pisces. Their lords too are in order the Moon, Mars and Jupiter.

4) In the odd Signs of the lords of Triśāṣṭas (degree portions) are Mars who owns the first 5 degrees, Saturn who owns the next 5 degrees, Jupiter who owns the next 8 degrees, Mercury who owns the next 7 degrees and Venus who owns the last 5 degrees. This order of ownership is reversed in the case of even Signs.

Notes: Triàçääça is 1/30 of a Râçi which consists of 30 degrees. So one Triàçääça means one degree. But in Hindu astrology, each degree is not given a ruler. On the other hand, these 30 degrees are distributed among the non-luminaries. In the odd Signs, Meña, Mithuna etc., Mars, Saturn, Jupiter, Mercury and Venus own in order 5° , 5° , 8° , 7° and 5° . In the even Signs, Taurus, Cancer etc., the order is reversed. In other words, the first 5° are ruled by Venus, the next 7° by Mercury, the next 8° by Jupiter the next 5° by Saturn and the last 5° by Mars.

5) The Navääças (1/9 of a Sign or 3 degrees and 20 minutes) of Meña, Siàha and Dhanus begin with Meña itself; those of Vãñabha, Kanyä and Makara begin with Makara; those of Mithuna, Tulä and Khumbha with Tulä; lastly those of Karkaöaka, Vâçcika and Ména, with Karkaöaka. The Lords of the Dvädaääças (1/12 portions of a Râçi or 2 1/2 degree portions) are those of the 12 Signs beginning with the same Râçi. Thus the six sub-divisions of a sign are based upon the Signs of the zodiac.

Notes: The Navääças, 3° 20' portions of a Rasi of each sign bear the names of nine Signs and are owned by their lords. The first Navääça of Aries is owned by Aries itself and its lord is that of Aries viz. Mars; the second by Taurus whose lord is Venus; the third by Gemini ruled by Mercury; the fourth by Cancer and the Moon; the 5th by Leo and the Sun; the sixth by Virgo and Mercury; the 7th by Libra and Venus; the 8th by Scorpio and Mars; and lastly the 9th by Sagittarius and Jupiter. This method should be followed in the case of Leo and Sagittarius also. So it will be seen that for Meña and the last one Dhanus. Similarly, in the case of Vãñabha, Kanyä and Makara the first Navääça is Makara itself and the last one is Kanyä. In the case of Mithuna, Tulä and Kumbha the first and last ones are Tulä and Mithuna respectively. In respect of the last group of Karkaöaka, Vâçcika and Ména, they are Karkaöaka and Ména respectively. Here it can be seen that every Râçi participates in the Navääça scheme in one way or other. In every triad of Signs, the first owns the first Navääça, the second the middle one and the third the last Navääça. Thus Vãñabha, Siàha, Vâçcika and Kumbha own their middle or fifth Navääças and Mithuna, Kanyä, Dhanus, and Ména own their last Navääças. If a planet is posited in one and the same Râçi and Navääça, it is said to be Vargotamämça. 6) Meña, Vãñabha, Karkaöaka, Dhanus and Makara are termed as Nocturnal Signs, and these Signs rise with their hind parts first. The remaining Signs are called Diurnal, while Meña rises both ways. The Signs are called Cruel and Gentle in order. They are also named Male and Female respectively.

7) The three Signs beginning with Meña, taken at a time, represent in order Male, Female and Eunuch as well as Movable, Fixed and Dual Râçis. The four Signs, Aries, Taurus, Gemini and Cancer, represent the four quarters, East, South, West and North respectively. The 12 Signs have their respective haunts or abode.

Notes: In this verse, the 12 Râçis are distinguished on the basis of their sex, nature, quarters they own and their habitats. For the first two 3 Râçis are taken at a time and the process repeated. Thus we get four signs under each: Meña, Karkaöaka, Tulä and Makara are Male and Movable; Vãñabha, Siàha, Vâçcika and Kumbha, female and Fixed; and lastly Mithuna, Kanyä, Dhanus and Ména, Eunuch and Dual. Next four Signs are taken together at a time to represent the four cardinal points. For showing eight quarters we have to

consider Meña and Vãñabha- as forming the East and Mithuna the South-East and so on. For knowing the habitats of the Signs one has to understand their forms. For example, Aries is represented by a Ram, Taurus by a Bull, Gemini by a human couple and so on. So the habitats of the 12 Signs are in order (1) Forest or Plateau (2) Field or Meadow (3) Bed Chamber or village (4) Pond (5) Mountain Cave (6) Land with water and vegetation (7) Market place (8) Hole (9) Battle-field (10) Forest with plenty water (11) Place of potters and (12) Water.

8) The Exaltation Signs of the Seven Planets headed by the Sun are in order, Meña, Vãñabha, Makara, Kanyä, Karkaöaka, Meña and Tulä. Their highest exaltation points are in order, the 2nd (?), 3rd, 28th, 15th, 5th, 27th and 20th degrees in their respective exaltation Signs.

9) The Debilitation Rãçis of the Seven Planets beginning with the Sun are the 7th ones from their respective Exaltation Signs. The Vargottama Navãàças of the three Signs Movable, Fixed and Dual, repeated four times are in order, the first, middle i.e., the 5th and the last one. The 12 Bhävas or Houses beginning with the Lagna or Body constitute the whole personality of an individual.

Notes: The debilitation Signs of the planets are Libra, Scorpio, Cancer, Pisces, Capricorn, Virgo and Aries.

10) The Mülatrikoia Signs of the seven planets beginning with the Sun are in order Leo, Taurus, Aries, Virgo, Sagittarius, Libra and Aquarius. Caturasra or Square Houses are the 4th and 8th ones from a particular Sign, house (Bhäva) or a planet. The Trikoia or Triangular houses are the 5th and 9th from the house of reference or the lagna.

11) The triad houses (that are termed inauspicious) consists of the 6th, 8th and 12th from the lagna. The Kendras of angular houses are the ascendant (1st), 4th, 7th and 10th The Signs named Human, Watery (or Aquatic), Reptile and Quadruped are strong in the above four Kendras respectively.

Notes: It is to be remembered that many of the words such as Kendra, Panapara, Äpoklima, Rippha etc., are of foreign origin. Kendra means right angle i.e., the four Kendras at a distance of 90 from one another. Mithuna, Kanyä, Tulä, the first half of Dhanus and Kumbha are termed Human Signs; Signs Karkaöaka, Vãçcika, Makara and Ména, Watery; Karkaöaka, Vãçcika, Reptile; and Meña, Vãñabha, Siäha, the latter half of Dhanus and the first half of Makara Quadruped. Human Signs are strong when they occupy the ascendant (Lagna); Watery ones, the 4th House; Reptile ones, the 7th House and the Quadruped ones, the 10th House.

12-13) The houses immediately following the Kendras are termed Pañaphara; and those following the latter, Äpoklima.

The colours of the 12 Rãçis beginning with Aries are in order (1) Red, (2) White, (3) Green, (4) Pink, (5) Brown, (6) Grey, (7) Variegated, (8) Black, (9) Yellow, (10) Saffron (11) Deep Brown, and (12) Bright.

14) The seven planets beginning with the Sun represent the Soul of the Kälapuruça or Time, (2) His Mind, (3) His Prowess, (4) His Speech, (5) His Wisdom and Happiness (6) His Sexual Passion and (7) His Sorrow, in order.

15) The Sun and the Moon are the Royal planets (King and Queen); Mars the Commander of the Army; Mercury, the Royal Prince; Jupiter and Venus, the Ministers; and Saturn, the Messenger. This is the opinion of the leading luminaries of astrology.

16) The colours of the seven planets are in order (1) Copper colour (2) White, (3) deep Red (4) Green, (5) Yellow, (6) Variegated, (7) Jet Black. The presiding Deities are in order (1) Rudra, (2) Goddess Durgā, (3) Çeça, (4) Viñnu, (5) Indra, (6) Indra's consort Çacé, and (7) Yama. 17) The lords of the 8 quarters are in order (1) the Sun, (2) Venus, (3) Mars, (4) Rāhu (5) Saturn, (6) the Moon, (7) Mercury and (8) Jupiter. The following are termed Malefic Planets: The weak Moon, the Sun, saturn and Mercury in association with a malefic planet.

18) Mercury and saturn are termed Eunuchs; the Moon and Venus, Female; and the rest, Male. The abodes of Mars, Mercury, Jupiter, Venus and

Saturn are in order, Fire, earth, Ether, Water and Air.

19) Venus, Jupiter, Mars and Sun are the rulers of the Āgveda, Yajurveda, Sāmaveda and Atharvaveda respectively. They also preside over the four classes viz. Brāhmaṇas, Kṣatriyas, Vaiśyas and Çūdras in order. Saturn is said to be the leader of outcasts and Rāhu, the lord of Mlecchas (barbarians).

Notes: According to Varāhamihira and others both Jupiter and Venus rule over the Brāhmaṇa class; the Sun and Mars over Kṣatriyas.

20) The Sun, Moon and Jupiter are Sattvika (pure) in nature; Mercury and Venus, Rājasa (active or passionate); and Mars and Saturn, Tāmasa (dark, inert or ignorant).

21-22) Their clothes are in order (1) thick, (2) new, (3) singed by fire, (4) soft, (5) fine (strong?) (6) silken and (7) rags. Their metals are (1)Copper, (2) silver (3) Copper (4) lead (5) gold (6) bell-metal and (7)iron. These metals are to be deduced from the rulers of the decanates rising at the time. The six seasons viz. winter, spring, summer, monsoon, autumn and dewy season are ruled over by Saturn, Venus, Mars, Moon, Mercury, and Jupiter respectively.

23) O Nārada, Saturn aspects fully the 3rd and 10th houses, Jupiter the 5th and 9th, Mars the 4th and 8th houses counted from the one occupied by them and all the planets cast their full aspects on the 7th house.

24) The periods allotted to the seven planets from the Sun onwards are in order: A solstice (six months), A Muhūrta or moment, a day, two months, a months, a fortnight and a year.

Their tastes are in order: pungent, salt, bitter, mixed, sweet, sour and astringent.

25-26) The friends of a planet are the lords of the 2nd, 4th, 5th, 8th, 9th and 12th Rāçis counted from the Mūlatrikoṇa Rāçis of the planets concerned. Friends of the seven planets beginning with the Sun are : (1)Jupiter (2) Jupiter and Mercury (3) Venus and Mercury, (4)all planets except the Sun, (5) all except Mars,

(6) all except the Sun and Moon, (7) all except the Sun, Moon and Mars. Planets that are posited in the 2nd, 12th, 11th, 3rd, 4th and 10th from one are his temporary friends.

Notes: According to the rule enunciated here, the Sun must have Jupiter who owns the 5th and 8th houses from his Mūlatrikoḷa, Mars owning 4th and 9th; and the Moon owning the 12th house, as his friends. However, the author gives only Jupiter. Similarly for the Moon, the Sun and Mercury become friends. For Mars, they are the Sun, Moon and Jupiter; for Mercury, the Sun and Mercury; for Jupiter, the Sun, Moon and Mars; for Venus, Mercury and Saturn; and for Saturn, Mercury and Venus.

27) O sage, after ascertaining the natural friends, enemies and neutrals, the temporary friends also should be determined. A natural friend who happens to be a temporary friend also, becomes an Ādhimitra (an intimate friend). Similarly, a natural friend would become a neutral, if he has no temporary friendship. A natural enemy who is a temporary friend, would become a neutral. By the same argument, a natural enemy would become a bitter enemy too.

Notes: Here the calculation is to be done from the planet's Mūlatrikoḷa Rāçi. The lords of the 3rd, 6th, 7th, 10th and 11th houses counted from the Mūlatrikoḷa of the planet concerned, are his natural enemy of another, according to this rule, becomes only a neutral, if his exaltation house is owned by that planet. For example, for Mars, Saturn becomes a natural enemy, since the latter owns 2 houses viz. 10th and 11th from his Mūlatrikoḷa, Meṇa. Still he is only a neutral, as the exaltation sign of Mars, Makara is owned by Saturn.

28) A planet attains positional strength (Sthāna-bala) by its occupation of its exaltation house, Mūlatrikoḷa, own house and Navāḍḍas owned by itself. Mercury and Jupiter get directional strength (Digbala) when they are posited in the East; the Sun and Mars in the South; Saturn in the West and the Moon and Venus in the North.

29) Planets are said to be strong in their respective seasons and in the Uttarāyana or Winter Solstice; while others get strength by retrograde motion. Planets in conjunction being to the north of others and possessed of brilliant rays are considered to be possessed of Ceṣṭābala or Motional strength.

Notes: Planets' strength is measured in respect of six things viz. Kāla, Ceṣṭā, Ucca, Dik, Ayana and Sthāna (i.e., time, motion, exaltation, direction, declination and position). The Summer Solstice or Dakṣināyana gives strength to Mercury, Saturn and the Moon, while the rest get strength in the winter Solstice. The non-luminaries get strength when they are retrograde.

30) The Temporal strength (Kālabala) of planets is explained by scholars thus: The Moon, Mars, Venus and Saturn are strong at night; Mercury is strong always; while the rest are strong by day. Malefics are strong in the dark fortnight while benefics are strong in the bright one.

31-32) Among the planets, Saturn, Mars, Mercury, Jupiter, Venus, the Moon and the Sun, each succeeding planet is stronger than its predecessor. When malefics are powerful and benefics are devoid of strength; when there a eunuch planets occupies or aspects a Kendra, the birth of a sub-human being (say, animal or

bird) takes place. The birth will correspond to the nature of the Aàça of the Sun and moon (whichever is stronger). When malefics are in their own Aàças, and benefics in those of malefics, the birth of a sub-human being is to be predicted.

33-34) Where the lagna is weak, in addition, scholars should predict the birth of an animal. In the case of quadrupeds the 12 Rāçis beginning with Meïa represent their (1) Head, (2) Face and Neck, (3) Fore-legs and shoulders, (4) Back, (5) Chest, (6) Sides (7) Stomach, (8) Anus and Hind legs, (9) Genital Organ, (10) Testicles, (11) Haunches and (12) Tail.

35) The colour of the animal will have to be predicted from the strongest of the Rāçis represented by the Navāàça of the ascendant and those that are occupied by planets. The lines on the back of the animal will correspond to the number of planets in the 7th house or the number of planets aspecting that house.

36) Birds are born when the lord of the ascendant is posited in a Bird Decanate and in the last Navāàça of a Rāçi, in conjunction with another planet. Similar is the result when the ascendant is aspected by or is conjoined with Saturn or the Moon. The nature of bird, whether belonging to water or land, is to be deduced from that of the Navāàça of the ascendant. [Or it may be thus:- If the decanate of the ascendant is connected with the Moon (by aspect or conjunction), the bird must be an aquatic one, while with Saturn, it is a land bird].

Notes: The last decanate of Taurus is called Vihaga or Bird. The first of Siàha and Kumbha and the middle of Tulā are called Gādhraśya or Vulture-faced.

37) When the lagna, the Moon, Sun and Jupiter are devoid of strength, the birth of trees should be predicted. The distinction between water and land trees is to be made on the basis of the Navāàça of the ascendant as given previously.

38) The number of trees that are born on land or water corresponds to the one denoted by the number of Rāçis by which the lord of the Lagna is separated from the Lagna.

39) When the lord of the ascendant happens to be the Sun, the trees born are those that are strong internally (i.e., whose pith is strong); if it is Saturn, they would be worthless trees; if it is Moon, they would be milky trees; If Mars, thorny ones; If Jupiter, fruit-bearing ones; and if Mercury, fruitless ones.

40) If the lord of the Lagna is Venus, the trees will be flower-bearing trees; if it is Moon, glossy or juicy ones; if Mars, pungent ones. If the concerned planet be benefic posited in the Rāçi owned by a malefic, the result would be a good tree growing on a bad soil.

41) A retrograde planet will yield results similar to those posited in another's (i.e., enemy's) Aàça. In this world, the menstrual flow of women takes place every month owing to the interaction of Moon-Mars. 42) When the Moon in her transit comes to an Upacaya House (3, 6, 10 or 11 from the lagna) in the woman's birth chart and is aspected by Jupiter, man unites with woman for impregnation. If the 7th house from the ascendant at the time of sexual union is occupied or aspected by malefics, the union takes place in a huff; if

by benefics, with pleasure. 43) O foremost of Brahmins, men possessed of strong vitality (virility) would be able to beget issue, if, at the time of coitus, Venus, the Sun and Mercury be posited in their own Rāçis or Aàças and Jupiter in a Trikoia house from the Lagna.

44) If Mars and Saturn be posited in the 7th house from the Sun and Moon at the time of sexual union, the man and woman would fall ill. The couple would meet with their end, if the luminaries (the Sun in the case of man, and the Moon in the case of woman) should have Mars and Saturn in the 12th and 2nd places from them. Or be aspected by one of these malefics or conjoined with them.

45) For day births, Venus and the Sun are considered mother and father respectively; and for night births, they are the Moon and Saturn respectively. When one pair acts as the parents, the other does as maternal aunt and paternal uncle respectively. If these planets occupy even and odd houses respectively, they confer auspicious results on the parents or aunt and uncle as the case may be.

46) If a weak benefic is posited in the lagna and aspected by a malefic, or if Saturn in exaltation is posited in the Lagna, being aspected by the weak Moon and Mars, the woman will certainly meet with death ere long.

47) If the Lagna and the Moon, either together or separately, are surrounded by malefics, then the pregnant woman will die.

48) The same result will follow, if there are malefics in the 4th house counted from the lagna, the Moon and Mars in the 8th house; or if the New Moon, Mars and the Sun are in the 4th and 12th houses respectively.

49) If Mars and Sun occupy the Lagna and the 7th house respectively, the woman's death takes place as a result of surgical operation or a weapon. Abortion is likely to take place in the particular month of pregnancy whose lord is eclipsed. Notes: Pregnancy lasts for 10 months based on the sidereal calendar. Each of the months is ruled by a planet. The condition of the foetus will depend on the strength etc. of the planet ruling the month. The following are the rulers of the 10 months in order: Venus, Mars, Jupiter, the Sun, Moon, Saturn, Mercury, the planet that owns the Lagna at impregnation, the Moon and lastly the Sun.

50) If the Lagna at Ādhāna (impregnation) or the Moon are conjoined with benefics, or if the benefics are posited in the 2nd, 4th, 5th, 7th, 9th and 10th houses counted from either, and if the malefics be in the 3rd, 6th and 11th houses, without aspecting the Lagna or moon, as the case maybe, the foetus will grow happily.

51) It should be predicted that a boy will be born, if the Sun, Moon, Jupiter and lagna, being possessed of strength, occupy odd Rāçi and the masculine Aàças (odd ones); or if Jupiter and the Sun at least are in odd places.

Notes: The strength of Navāàças and their lords play an important role. The above rules can be applied to a nativity, query or impregnation chart.

52) The wise should declare the birth of a female, when the above (the Sun, Moon, Jupiter and the Lagna) or Mars, the Moon and Venus, are posited in even Signs and even Navāàças.

53) If the planets viz Mars, Venus and the Moon are posited in dual signs and Aàças, and are aspected by Mercury, twins will be born. Similarly, Saturn occupying an odd house other than the Lagna makes for a male birth.

54-56) The pregnant woman gives birth to a eunuch under the following yogas:- (1) The Sun and Moon should aspect each other; (2) Mercury and Saturn should aspect each other.; (3) Mars should aspect the Sun in an even Rāçi; (4) Mars aspects the Lagna and the Moon that are in odd signs; (5) Mars aspects the Moon in an even sign and Mercury in an odd sign; (6) Mars should aspect the odd Aàça (of the Lagna?). If the Moon and Venus occupying even Rāçis are aspected by a male planet, and if the Lagna, Mercury, Mars and Jupiter occupy odd Rāçis, the result is the birth of the twins. The same result will follow, if both the Lagna and Moon occupy either even Signs or Dual ones. So too when Mercury situated in his own Aàça or Rāçi aspects the Dual Aàça or Rāçi occupied by planets and their ascendant.

57-58) Triplets will have to be predicted on the basis of Mercury's occupation of Even and Dual Vargas (Rāçi and Aàça). When the lagna is the last Aàça of Dhanus and when strong planets occupying the Aàça of the Lagna are aspected by strong Saturn and Mercury, there would be many children in the foetus. The Lords of the 10 months of pregnancy are Venus, Mars, Jupiter, the Sun and Moon respectively. Notes: There is a difference between this work and others on astrology regarding the lordship of the last two months.

59) The welfare of the child in the womb in the different months depends on the condition of the lords of the respective months. If Mercury is posited in the 5th or 9th house, and the others weak or eclipsed, the child will have two heads and four hands and feet.

60) When the malefics, Sun, Moon Mars and Saturn are posited in the junctions of Rāçis viz. the last parts of Karkaöaka, Vāñcika and Ména, the child will be dumb and without feet.

61) Should Mars and Saturn occupy a Sign or Aàça owned by Jupiter, the child will have teeth at birth. Should the Moon occupying her own house in Karkaöaka, which is the Lagna at birth, be aspected by Mars and Saturn, it would be hunch-backed. If the lagna be the last portion of Ména and aspected by the Moon, Mars and Saturn, it would be lame.

62) When Siàha Lagna is occupied by the two luminaries and aspected by Mars and Saturn, the child will be blind. On the other hand, if the aspecting planets are both benefic and malefic, the child will be bleary-eyed. If under the above conditions the Sun and Moon be in the 12th house, its right and left eye respectively will be destroyed.

63) If the lagna which is Siàha is occupied by the two luminaries and aspected by Mars and Saturn, the child will be blind. On the other hand, if the aspecting planets are both benefic and malefic, the child will be bleary-eyed.

64) Inauspicious planetary combinations, though aspected by benefics, do not at all give up their maleficence. If at Niçeka (impregnation) Saturn occupies the 7th house and the ascending Navāāças belongs to Saturn, child-birth will take place after three years.

65) It will be after twelve years if the planet concerned is the Moon. In this manner, the time of delivery should be considered.

66-67) Note the Dvādaçāāça Rāçi of the Moon at Ädhāna (impregnation). The delivery will take place when the Moon in transit passes through the Rāçi that is removed by the number of Dvādaçamçās from the Dvādaçāmça Rāçi. The distance in degrees travelled by the Moon in the particular Rāçi at birth, being doubled, would give the time of birth in Ghatis from Sunrise.

68) The child's father will be away from home if the Moon at birth does not aspect the Rising Sign (Lagna) and if the Sun has fallen from the Zenith (i.e., the 10th house). The father must be in a foreign country at the time, if the Sun is also in a movable sign. Notes: Let us say that the Moon at conception occupies Vāñabha and her longitude is 12-25° 46'. The Dvādaçāāça of the Moon is 11th counted from Vāñabha. So the Moon's Dvādaçāāça Rāçi happens to be Ména. Now counting will have to be made from this Rāçi, i.e., Ména. 11 Rāçis should be counted from Ména which comes to Makara. So we must say that delivery is likely to occur when the Moon passes through Makara Rāçi. 69) The same result should be declared by expert astrologers, if Saturn be in the lagna and Mars in the 7th or if Moon be between Mercury and Venus; or if the Moon be posited in the Lagna owned by a malefic and in the decanate owned by Vāçcika and if benefics be in the 2nd and 11th houses or if the Sun be aspected by the benefics.

70) If Mars and Saturn occupy Siāha lagna and an Aāça belonging to the Moon or Mercury, the child will have a cord around its limb signified by the Navāāça Rāçi of the lagna. The above will happen if Jupiter does not aspect the Lagna, the Moon, or the Lagna along with the two luminaries.

71-73) If the Sun or the Moon is conjoined with malefics in Vāñabha, the child maybe illegitimate. If Mars and Saturn occupying Rāçis owned by malefics (i.e., themselves) and conjoined with malefics, happen to be in the 5th or 9th from the Sun, the child's father is imprisoned in his own country or in a foreign land, according to the Rāçi occupied by the Sun is fixed or movable. 74-75) When the full Moon occupies her own Rāçi; Mercury the lagna and a benefic the 4th house, birth takes place in a sailing boat. Similar is the result when the lagna is a watery sign and the Moon is posited in the 7th house. Undoubtedly, O Nārada, birth takes place on water when the full Moon occupying Gemini or Virgo aspects the lagna or is posited in the Lagna, 2nd or 4th house.

76) Delivery takes place clandestinely if Saturn occupying the 12th place from the lagna of the Moon is posited in the 7th.

77) Delivery takes place in a pit or dungeon if saturn occupies the lagna identical with Karka (Cancer) or Vāçcika (Scorpio) or aspects the Lagna or the Moon, or is conjoined with the Moon or Lagna. If the Lagna

of birth is aspected by Mercury, the Sun and Moon, the places of delivery, respectively would be a place of sport, a temple and a barren spot.

78-79) Birth takes place in a burial ground if Mars should aspect the Lagna; in a rural place, if the Moon and Venus; in a sacrificial house if Jupiter; in a house of ornaments and decorations, if the Sun; and in a house of fine arts if Mercury, in all cases, the aspecting planets being strong.

80) If the lord of the Lagna is posited in his own house or Aàça, which is a fixed Sign, the birth takes place in the father's house; if it is a movable Sign, in transit (during a journey), the nature of the road being determined by that of the Râçi concerned. The child is abandoned by the mother if the Moon occupies the 7th house which is a trine (5th or 9th) to Mars and Saturn. 81) However, if the ascendant is aspected by Jupiter, the child will live long and be rescued by somebody. On the other hand, if the ascendant occupied by the Moon is aspected by malefics and if Mars occupies the 7th house, the abandoned child will die.

82) If the trine (5th) from Mars and Saturn are aspected by a benefic, the child lives happily in the protection of a stranger. On the other hand, if the ascendant occupied by Moon is aspected by malefics and if Mars occupies the 7th house, the abandoned child will die.

83) O Sage, the birth takes place in the house of the father or mother according as the planet owning the house is strong. If the ascendant is occupied by a debilitated benefic and the Moon does not tenant the ascendant nor aspected by any planet, the birth takes place in a lonely place.

84-85) When the Moon is posited in the 4th house owned by Saturn or in an Aàça of Saturn, or aspected by Saturn, the birth takes place in darkness or in dim light and the woman lies down on the floor. Similarly, the direction of the house or the lying-in-chamber should be guessed from the nature of the Râçi, whether it is Sirçodaya (rising with its head) or Pâçöhodaya (rising with its hind part) first.

86-87) Trouble will have to be predicted for the mother, if there are malefics in the 4th and 7th houses from the Moon. When the strongest (or aspecting) planet in the chart happens to be Saturn, the house in which the child is born should be an old house that has been renovated; Mars, a burnt one; the Moon, a newly built one; the Sun, a wooden one house that is not very strong; Mercury, one with many architectural embellishments; Venus a new house adorned with paintings; or Jupiter, or a strong and attractive one as the case may be.

88) The house of birth or the laying-in chamber is in the East, if the ascendant is Tulä, Meña, Karka, Vâçcika, or Kumbha; It is in the North, if the Lagna is owned by Mercury or Jupiter; it is in the West, if it is Vâñabha; and in the South, if it is Sirñha or Makara. 89) The directions of the house are represented by two houses beginning with Meña for each cardinal point and a dual house for an intermediate quarter. The legs of the cot are represented by the 3rd, 6th, 9th and 12th houses respectively, as in the case of a house.

90) The number of women in attendance in the laying-in chamber corresponds to that of the planets that are situated between the lagna and the Moon. The persons inside and outside are read from the planet in visible and invisible halves of the Zodiac.

Notes: In the Zodiac, one half is above the horizon and the other below it. So they are called Dâçyârdha (visible half) and Adâçyârdha (invisible half). The 8th, 9th, 10th, 11th and 12th and the portion of the Lagna that has risen come under the Visible Half. The 7th is called the Astarâçi or the Setting Sign. Even in this Sign, there are two parts as in the Lagna.

91) The child's body will correspond to the characteristics of the planet that occupies the Lagna, or of the one that is strongest in the chart. Its complexion will be like that of the Moon's Navâmça. The delineation of the native's limbs from head to foot, should be done on the basis of the 12 Râçis commencing from the ascendant (as explained below). Notes: The colour or complexion corresponds to that of the Lord of the Moon's Navâça Râçi. 92-93) When any of the three decanates of a Râçi rises, the native's limbs are allotted to the different houses in the following manner:- (1) When the first decanate rises, those of the 12 houses counted from the Lagna onwards represent the head, eye, ear, nostril, cheek, jaw and mouth on the right and left sides. Similarly, the second decanates of the houses represented in order are the neck, shoulder, side, heart, arm, chest and navel on two sides. The last ones likewise represent the pelvis, the genital organ, anus, thighs, knees, shanks and feet. Notes: Suppose the first decanate of Meña rises, then the first ones of the 12 houses will represent in order the head, the right eye, right ear, right nostril, right cheek, right jaw, mouth, left jaw, left cheek, left nostril, left ear and the left eye.

94-95) Whichever decanate Râçi is occupied by malefics, will have a wound or ulcer in the corresponding limb of the native; if the planet is benefic, the particular limb will have a mole or mark. The mark will be natural or inborn when the conjoining planet is posited in its own Sign or Aâça that is a fixed Râçi; otherwise it will be an accidental one. If the planet concerned be Saturn, the wound would be one caused by wind or stone; if Mars, by poison, weapon or fire; if Mercury, by earth (i.e., mud) and the Sun, by wood, animals or horned animals of the class of goats.

96) There will undoubtedly be a wound caused by malefics in the limb signified by the decanate which is occupied by three planets. A Decanate that is aspected which is occupied by three planets. A Decanate that is aspected by malefics will cause a mole in the corresponding limb, while one occupied by benefics, a good mark.

97-100) The Sun has a square body, pink eyes, bilious constitution and sparse hair; the Moon has a round body, wind and phlegm in constitution, intelligence, measured or slow speech and attractive eyes; Mars is youthful, possessed of fierce eyes, fickle and bilious in constitution, intelligence; Mercury has all the three humours in his constitution, practical jokes, appreciates tastes and speaks cogently or with pun; Jupiter has pink hairs and eyes, a tall body, phlegmatic nature and great erudition and wisdom; Venus has a charming body, attractive eyes, black and curly hair and enjoys happiness; and Saturn has tawny eyes, a bluish or black complexion, coarse hair and indolent nature.

101) Muscles are ruled by Saturn; bones are ruled by the Sun; blood is ruled by the Moon; skin is ruled by Mercury; semen is ruled by Venus; marrow is ruled by Jupiter and fat is ruled by Mars.

102) When the ascendant, the Moon and malefics are all posited in the last portion of Rāṣi; when malefics occupy the kendras from the Moon; when malefics and benefics occupy the first half and second half respectively and when Scorpio is the rising sign, the child will die soon.

103) If there be malefics both in the ascendant and in the 7th house, and if the Moon, conjoined with malefics and not be aspected by benefics, the child would certainly meet with its end.

104) When the weak Moon occupies the 12th house, malefics the ascendant and the 8th house, and benefics are not in kendras; or when the Moon, not conjoined with benefics, occupies the Lagna, the 7th, 8th or 12th house, un-aspected by benefics posited in Kendra etc, the child perishes.

105) If the Moon be posited in the 6th or 8th house and be aspected by malefics, the child will die soon after birth. On the other hand, if the Moon in the above yoga is aspected by benefics also, it will die in the 8 year, will follow, if the Moon is aspected both by malefics and benefics.

106) If the weak Moon is in the lagna or is hemmed in between malefics, or when the malefics occupy the 8th house or kendras; or when the Moon is posited in the 4th, 7th or 8th house, or when the Lagna is surrounded by malefics, the child will die likewise.

107-108) The child will die along with its mother, if malefics occupy the 7th from the Moon, provided there is no benefic aspect. The same prediction will have to be made when the Moon occupies the end of a Rāṣi without any benefic aspect, and malefics, the 5th and 9th houses; or when the Moon occupies the Lagna and malefics in the 7th house.

109-110) If the Moon is eclipsed at the time and malefics occupy the 8th house, both the mother and child will die soon. The death will be due to a surgical operation, if the Sun be in the Lagna and strong malefics in the 8th house.

111) When Cancer (Karka) rises along with the Moon and Jupiter in it, Mercury and Venus occupy Kendras, and the rest the 3rd, 6th and 11th house, the child will indeed be blessed with an unlimited span of life.

112) The maximum span of life is enjoyed by one, in whose birth, the sign Pisces rises with its own Navāṅga, the Moon occupies Taurus (Vāñabha) and the 25th degree, and all the planets their exaltations.

Notes: The reader should bear in mind the fact that all 7 planets cannot be exalted at once, for, Sun if exalted in Meṣa, Mercury cannot be so. A planet is said to be Vargottama when it occupies the same Sign both in the Rāṣi and Aṅga Chart.

113-114) A strong planet posited in the ascendant or a kendra, aspected by benefics confers on the native both long life and wealth. One lives for 60 years, if the Moon is in her own or exaltation house, benefics in their own houses and Lord of the Lagna, possessed with strength, in the lagna itself. The longevity is of 70

years, when benefics are in the Kendras and the 8th house devoid of planets, and when Jupiter is strong. The native lives for 80 years, if benefics occupy their Mūlatrikōḥa houses, Jupiter his exaltation, and the lord of the ascendant is strong. One lives for 30 years only, when strong malefics occupy Kendras and the 8th house is free from planets.

115) When the lord of the 8th occupies the 9th and Jupiter occupying the 8th is aspected by malefics, the native lives for 24 years. The longevity is of 27 years (or 12 years) if the lords of both the lagna and the 8th house occupy the 8th.

116) When the lagna is occupied by a malefic and Jupiter, aspected by the Moon, and the 8th house is tenanted by some planet, the child will live for 20 years. The same age is to be predicted, when Saturn is in the lagna or the 9th house, Venus in a kendra and the Moon in the 9th or 12th.

117) The span of life is 100 years when Jupiter occupies Cancer (Karka) or when Venus and Jupiter are in Kendras. It is 40 years, when the lord of the 12th house occupies the lagna and the 8th is devoid of benefics.

118) If the lords of the lagna and the 8th house exchange their positions, the child will live for five years only. When Jupiter and Venus are combined in the lagna and Mercury and the Moon in the 8th house, it is 50 years.

119) The above mentioned spans of life are called those caused by Yoga or planetary dispositions. Now I shall explain the one called Spañōa or one based on planetary strength or longitudes. When the Sun is the most powerful in the chart, the Span is called Pindaja, whereas when the Moon is strong, it is called Nisargaja; and when the ascendant is very strong, it is Aàçäyüè. Now listen to their delineation.

120-122) The years contributed by the seven planets headed by the Sun, when they are in their highest exaltation, are in order:

In the Pindäyurdäya system, they are 19, 25, 15, 12, 15, 21 and 20 years. In the Nisargaja system, they are: 20, 1, 2, 9, 18, 20 and 50 years, respectively. Subtract a planet's longitude from its highest exaltation figures. If the result is less than six Signs (Räçis), it should be subtracted from 12 Räçis and its Aàças be taken towards its contribution. Notes: After subtracting the planet's longitude from its highest exaltation, see if the result is less than 6 Räçis. If so, subtract it from 12 Räçis and reduce the result to minutes and multiply it by the planet's years. Then divide the product by 21,600. The quotient represent years etc., contributed by that planet. 123) A planet posited in an inimical house loses 1/3 part of its contribution except when it is retrograde. Similarly, one that is combust will lose half its contribution. However, Venus and Saturn do not lose anything on the score of eclipse.

124) When there is a possibility of reduction on two counts for a planet's contribution, only the bigger one should be resorted to. When there is a malefic in the Lagna, the contribution of the Lagna should be reduced thus: (1) Leave off the number representing the Signs in the Longitude of the ascendant and reduce the degrees etc. to minutes and multiply the result by the rectified contribution of that planet.

(2) Divide the product by the number of minutes in Bhagaṇa (which is $360^\circ = 21,600'$). Now subtract the quotient from the rectified Äyus of that planet. The result will give the final rectified contribution of that malefic. 125-127) The contribution of a malefic (aspected by a benefic) is completely left out while that of the benefic is halved. These contributions of the several planets and the Lagna thus rectified should be multiplied by their respective multipliers (Guḥakas) and divided by 360. The quotient will give the Äyus in years and the remainder being multiplied by 12 and divided by the above divisor will give the months. The remainder should be multiplied by 30 and divided as before by 360. The result will be days and the remainder being multiplied by 60 and divided as before will yield Ghaṭṭés etc. 128) The rectified contribution of the Lagna is got by leaving off the Rāçis in its figure and converting the degrees etc. into minutes and dividing the result by 200. The quotient gives years, and the remainder being multiplied by 12 and divided by 200 gives months etc.

129) In the Aaçäyurdäya system, the longitudes of the planets and the ascendant should be converted into minutes and divided by 40. The result will give the years etc contributed by the planets etc. I shall now explain the rectification of the contributions.

130-131) Subtract the longitude of a planet from the figures for the ascendant. If the result is less than six Signs, there should be rectification and not otherwise. Convert the balance thus got into degrees and divide it by 30. The reduce the quotient by 1. The result in degrees is to be divided by 30. This result again reduced by 1 will be the multiplier.

132) The contribution of a benefic should be reduced to a half and that of a malefic to nil, without doubt. The contribution of planets when multiplied by the Gunaka give their nett Äyus. This is what is meant by rectification.

133) The degrees etc. in the Äyus of a planet should be divided by 200. The quotient will give years and the remainder multiplied by 12 and divided by 200 will yield months, days etc.

134) The contribution of the lagna multiplied by 3 and divided by 10 gives its Äyus in years. The remainder should be multiplied by 12 and divided by 10. The result will give months and days.

135) When the lagna is very strong, its nett contribution would be the above result increased by so many years as there are Rāçis in the Lagna. The degrees etc., multiplied by two and divided by 12 would give months and the remainder being multiplied by 30 and divided as before, days etc. This is not done in the case of Piëða and Nisarga systems.

136-137) The Mahadaçä (major period) of that planet which is the strongest among the three viz. Ascendant, the Sun and Moon, will operate in the beginning. Then will come the Daçäs of those that are in the Kendras. In case there are many planets posited in Kendras, then the strongest of them will have precedence over others. If two planets are equally strong, then that which contributes a greater number of years of Äyus, will

operate first. In the case of planets that are associated with the Sun, the faster moving one will come first (i.e., the one which becomes visible first).

138-140) The order of the Daçäs is the following: A planet whose Padvargabala is a half (of its maximum), one whose Bala is 1/3, a planet which is situated in a trine, one in the 7th therefrom, one in the 7th itself, one in the 4th house and one in the 4th or 8th from the previous Äyurdäya, here too the rules regarding the precedence of Daçä with regard to the planets posited in quadrants, their order in case of a tie, are the same as noted already. The Gunakas (multipliers) for the various types of planets are the following: for the Daçänätha (i.e., the planet whose Daçä comes first) it is 84 (or does it mean 4 or 8 according to its strength?); for one in conjunction with another, it is 4; for one posited in a line, it is 28; for one posited in the 7th house, it is 12; and for one posited in the 4th or 8th house, it is 21.

141) O Nārada, the Daçä period being multiplied by these Gunakas and divided by the Gunaikya (the combined Guna or product of the Gunakas) yields the nett result in years. When the remainder is multiplied by 12 and divided by the above divisor, months, etc., are got.

142) The sub-divisions or minor periods of a Daçä are Vidaçäs and Upadaçäs. When the lord of the sub period happens to be Adhimitra (fast friend) or is posited in the former house, exaltation or in the lagna, the period should be increased in order by 1, 4, 1 or 7 years.

143) A benefic occupying a house increases its prospects, provided he is aspected by another occupying a contributory house. On the other hand, if he is posited in any other house, he will destroy it.

144) Whatever substances are allotted to a planet, all that should be mentioned as occurring in the Daçä of that planet by its occupation, aspect and conjunction, to the person concerned in his profession, life etc.

145-146) If the lord of the sub period – Vidaçä or Upadaçä – is aspected by an inimical planet, he will cause only disasters. On the other hand, one who is aspected by a benefic, or a friend and is posited in benefic or friendly Vargas and is strong at the time (of the sub-period) is declared to be a destroyer of all troubles. This applies also to one whose Añöakavarga results are excellent. 147-148) A planet that is posited in its exaltation house identical with an auspicious house counted from the lagna, Moon or Sun, will yield the best results, while one posited in its own house, Mülatrikona or friendly house, moderately good effects. The effect, good or bad, will be intense or otherwise, according as the planet is strong or otherwise.

149) In a Movable Lagna, the effects of the three decanates, first, second and third are good, middling and bad respectively; in a Fixed one, they are in order, bad, good and middling; In a Dual one, middling, bad and good.

150) The Lagna being aspected or joined by its own lord, Mercury or Jupiter confers excellent results on the native, while being hemmed in between malefics or being aspected by or joined by malefics, it leads to its ruin.

151-152) In the Sun's Añökavarga chart he produces beneficent influences on houses 1, 2, 4, 7, 8, 9, 10 and 11 counted from his own position. He is good in these houses counted from the positions of Mars and Saturn also. He is good in 6, 7 and 12 from Venus; He is good in 5, 6, 9 and 11 places from Jupiter; He is good in 3, 6, 10 and 11 from the Moon; He is good in 3, 5, 6, 9, 10, 11 and 12 places counted from Mercury and lastly, he is good in 3, 4, 6, 10, 11 and 12 places from the Ascendant. 153-154)The Moon is beneficial in places 1, 3, 6, 7, 10 and 11 from himself;

In 3, 6, 7, 8, 10 and 11 places from the Sun;

In places 2, 3, 5, 6, 9, 10 and 11 from Mars;

In 1, 3, 4, 5, 7, 8, 10 and 11 from Mercury;

In 1, 2, 4, 7, 8, 10 and 11 places from Jupiter;

In 3, 4, 5, 7, 9, 10 and 11 places from Venus;

In 3, 5, 6 and 11 places from Saturn and

In 3, 6, 10 and 11 places from the Ascendant.

155-156)Mars is good in 1, 2, 4, 7, 8, 10 and 11 from himself;

In 3, 5, 6,10 and 11 places from the Sun;

In 3, 6 and 11 places from the Moon;

In 3, 5, 6 and 11 places from Mercury;

In 6, 10, 11 and 12 places from Jupiter;

In 6, 8, 11 and 12 places from Venus;

In 1, 4, 7, 8, 9, 10 and 11 places from Saturn; Lastly,

In 3, 6, 10 and 11 places from the Ascendant.

157-158) Mercury is beneficial in 1, 3, 5, 6, 9, 10, 11 and 12 from himself;

In 5, 6, 9, 11 and 12 places from the Sun;

In 2, 4, 6, 8, 10 and 11 places from the Moon;

In 1, 2, 4, 7, 8, 9, 10 and 11 places from Mars and Saturn;

In 6, 8, 11 and 12 places from Jupiter;

In 1, 2, 3, 4, 5, 8, 9 and 11 places from Venus; and

In 1, 2, 4, 6, 8, 10 and 11 places from the Lagna.

159-160)Jupiter is beneficial in 1, 2, 3, 4, 7, 8, 10 and 11 places from himself;

In 1, 2, 3, 4, 7, 8, 9, 10 and 11 places from the Sun;

In 2, 5, 7, 9 and 11 places from the Moon;

In 1, 2, 4, 7, 8, 10 and 11 places from Mars;

In 1, 2, 4, 5, 6, 9, 10 and 11 places from Mercury;

In 3, 5, 6, and 12 places from Saturn;

In 2, 5, 6, 7, 9, 10 and 11 places from Venus; and finally,

In 1, 2, 4, 5, 6, 7, 9, 10 and 11 places from the Lagna.

161-162) Venus is beneficial in 1, 2, 3, 4, 5, 8, 9 10 and 11 places from himself.

In 8, 11 and 12 places from the Sun.

In 1, 2, 3, 4, 5, 8, 9, 11 and 12 places from the Moon.

In 3, 5, 6, 9, 11 and 12 from Mars;

In 3, 5, 6, 9 and 11 places from Mercury;

In 5, 8, 9 10 and 11 places from Jupiter;

In 3, 4, 5, 8, 9, 10 and 11 places from Saturn; and finally,

In 1, 2, 3, 4, 5, 8, 9, 11 and 12 places from the Lagna.

163-164) Saturn is auspicious in 3, 5, 6 and 11 places from himself;

In 1, 2, 4, 7, 8, 10 and 11 places from the Sun;

In 3, 6 and 11 places from the Moon;

In 3, 5, 6, 10, 11 and 12 places from Mars;

In 6, 8, 9, 10, 11 and 12 places from Mercury;

In 5, 6, 11 and 12 places from Jupiter;

In 6, 11 and 12 places from Venus; finally,

In 1, 3, 4, 6, 10 and 11 places from the Lagna.

165) In the above beneficial houses mentioned in the Aññakavarga charts of the planets, put vertical lines and in others mere dots. If these houses that contain benefic lines happen to be auspicious, when counted from one's natal sign i.e., Rāçi, and also to be owned by a benefic, friendly planet or the planet concerned or to be the planet's exaltation, the result must be wholly favourable, and in others it will be unfavourable. (64a) Notes: According to previous calculations for putting benefic lines in Aññakavarga chart for each planet, we have to view the different houses containing benefic dots from the point of the planet concerned. For example, the Sun is good in transit in the 3rd, 6th, 10th and 11th from one's natal Moon (Rāçi) 166) The effects of benefic lines from 1 to 8 contained in a Rāçi, are in order (1) hardship (2) loss of wealth (3) trouble (4) moderate effects (5) acquisition of wealth and happiness (6) influx of money (7) happiness and (8) accomplishment of one's ambitions. 167) The seven planets beginning with the Sun represent seven relations in order (1) Father (2) Mother (3) Enemy (4) Friend (5) brother (6) Wife and (7) Servant. When the Ascendant, its Lord, the Moon and Sun are well placed the native will be blessed with wealth, fame and security.

168-169) When the Navāṇṇā of the Lagna or 10th house is owned by the Sun, the subject earns his living by selling grass, gold, horses, elephant drivers etc., when it is owned by the Moon, then through agriculture, marine products and women; when owned by Mars, through Metals or ores, weapons and adventures; when by Mercury, through poetry, fine arts i.e. Architecture etc.; when by Jupiter, through Gods, i.e., through worshipping them, Brahmins

and mines; when by Venus, through silver, cattle, gems etc.; and when by Saturn, through murderous deeds, wearisome tasks and mean activities.

170) If Saturn, Jupiter and Mars are exalted at birth and when the ascendant is strong, the native will become a great monarch. When the lagna is vargottama and when the Moon is aspected by four or more planets, the same effect will follow.

171) When Mars is exalted, the Sun and Moon in Dhanus, and Saturn in the lagna, the native becomes a landlord or king. The same effect takes place when the exalted Sun is posited in the lagna, Jupiter in the 10th house, and the Moon and Saturn in the 7th House.

172) When saturn or the Moon occupies the Lagna in exaltation, the Sun and Mercury respectively; or when Jupiter is in Karka±aka Lagna along with the Moon and Mars, one becomes a king.

173) One becomes a King, if at birth the Moon occupies the Vāñabha Lagna, and the Sun, Jupiter and Saturn in the 4th, 7th and 10th houses; or if Saturn occupies Makara Lagna and the Moon and others the 3rd, 6th, 9th (?) and 11th (?) houses.

174) When Jupiter and the Moon are together posited in Dhanus, Mars in Makara, and the exalted Sun or Venus in the Ascendant; or when the Karka Lagna is occupied by Jupiter. Meña by the Sun and the 11th house by Mercury, the Moon and Venus, the native becomes a King.

175) When the lagna happens to be in Vāñabha, occupied by the Moon, the signs Siàha, Kumbha and Makara are occupied by the Sun, saturn and Mars respectively, a King is born.

176) When the lagna is Meña occupied by Mars or when the lagna is Siàha occupied by Jupiter, the native becomes a king. The same effect takes place when Mars and the Sun occupy the 5th house, Jupiter, the Moon and Venus, the 4th house, and Mercury and Lagna which is identical with Kanyä.

177) An illustrious king is ushered into the world when the lagna happens to be Makara occupied by Saturn, the Moon occupies Meña, the Sun in Siàha and venus and Jupiter in Tulä and Mithuna respectively.

178) Under the above planetary configurations, even an ordinary person's son will become a king. On the other hand, O great Sage, under the following yogas only a king's son can hope to be one such. 179) One becomes a king, if three or more planets possessed of strength occupy their exaltation houses or Mūlatrikonas. The same event takes place, when the Sun is posited in Siàha, the Moon in the Ascendant identical with Meña, Mars in Makara, Kumbha or Vāçcika and Jupiter in Dhanus.

180) O Sage, when Venus occupies the 4th house identical with its Rāçi, and the Moon in the 9th house, either joined or aspected by benefics and the rest the 3rd, 1st, 6th and 11th houses, one becomes a ruler.

181) a virtuous king is born, if Mercury occupies the Lagna in strength, a benefic Jupiter possessed of strength in an auspicious house or 9th? And the rest the 9th, 2nd and the Upacaya houses (3, 6, 10 and 11th houses).

182) One becomes a king with the Moon, Saturn and Jupiter occupying the 10th, 11th and the ascendant respectively, Mars and Mercury, the 2nd house and venus and the Sun the 4th house, at one's birth. 183) When the Moon occupies the Ascendant identical with Vāñabha, Jupiter and Saturn, the 2nd and 6th respectively, and the rest the 11th house, the person concerned becomes a ruler.

184) Jupiter in the 4th house, the Sun and the Moon in the 10th house, Saturn in the lagna and the rest is in the 11th house, produce kings. Similarly, Mars and Saturn in the Lagna, the Moon, Jupiter, venus and the Sun and Mercury in the 4th, 7th , 9th 10th and 11th respectively usher kings into the world.^{7 0} 185) One attains kingship or a kingdom during the major period (Mahadaçä) of the planet posited in the Ascendant or the 10th house, or of one that is very strong; whereas that of such planets as are posited in inimical houses, in debilitation etc. is productive of great troubles.

186-187) If at birth all the planets are posited in any two contiguous quadrants (Kendras i.e. 1st and 4th; 4th and 7th; 7th and 10th or 10th and 1st), the yoga named Gadä or Mace is generated. If all the planets occupy only the 1st and the 7th houses, it will be called Çakaöa (carriage). The Yoga called Vihaga (Bird) is caused by the planets occupying the 4th and 10th houses. Çäigäöaka is brought into effect by all the planets being posited in the 5th, 9th and 1st houses. The Hala Yoga is brought about by all the planets being posited in mutual trines beginning with any house other than the Ascendant.

188) The Yoga termed Vajra (Diamond or Thunderbolt) is caused by benefics being posited in the 1st and 7th houses and by malefics in the 4th and 10th houses. Yava Yoga (Barley) is the result of the benefics and malefics exchanging the positions mentioned in the previous yoga (i.e., benefics should be in 4th and 10th and malefics in the 1st and 7th houses). The Kamala Yoga (Lotus) is the effect of all the planets occupying the Kendras in any manner. The Väpi Yoga (well) is the result of the planets occupying houses other than the kendras i.e., in

Paṭaphara or Āpoklimas.

189) The Yūpa Yoga (Plough) is the effect of all the planets occupying the four houses beginning with the Lagna. The Çarayoga (Arrow) is caused by their staying in the four contiguous houses from the 4th house. The Çakti Yoga is caused if they occupy the 7th, 8th, 9th and 10th houses. Daëda Yoga (Rod) is caused by their occupying the 10th, 11th 12th and 1st houses.

190) When all the planets occupy the 7th contiguous houses beginning with the Lagna, the Yoga is called Nau (Boat), while the Kūta Yoga (Fraud) is caused by the planets being in the 7 houses beginning with the 4th house. The Chatra Yoga (Umbrella) results from the planets occupying the 7 houses beginning with the 7th house. The Cāpa Yoga (Bow) is caused by the planets occupying the 7 houses beginning with the 10th house. The Ardhendū Yoga (Crescent) results from their occupying seven houses other than the above, i.e., beginning with any Paṭaphara or Āpoklima house.^{7 4} 191-192) Cakra Yoga (Wheel) yoga is formed by all the planets occupying all the odd houses; and Samudra Yoga (Ocean), the even houses. Seven Yogas called Viëa Yoga (Lute), Dāman (Garland), Pāça (Noose), Kedāra (Field), Sūla (Spike), Yuga (Yoke) and Golaka (Sphere) are caused when all the seven planets are posited in 7 Rāçis, 6, 5, 4, 3, 2 and 1 respectively. When all the planets are in movable Rāçis, the Yoga called Rajju (Rope) is formed.

193) When the planets are only in fixed Rāçis, Musala Yoga (Rope) is formed; In Dual Rāçis, Nala Yoga (Reed). The Mālā Yoga (Wreath) is formed by the benefics Jupiter, Mercury and Venus occupying the Kendras; by Malefics, Sun, Mars and Saturn therein, Sarpa (Serpent) Yoga is formed.

194) One born under Rajju Yoga becomes envious and fond of wandering; One of Musala Yoga is blessed with wealth and honour; One born under Nalayoga becomes deficient in a limb and full of prominent veins; Under the Mālā or Srak Yoga, commands pleasures; and under sarpa Yoga, one gets afflicted or becomes miserable.

195) A person born under Viëayoga is very clever and is very interested in music and dancing; One under Dāmayoga becomes wealthy and munificent; and under Pāçayoga, possessed of wealth and character.

Notes: According to other authorities, Pāçayoga does not lead to a good character.

196) One having Kedāra Yoga becomes an agriculturist; One with Çūlayoga, brave, unharmed and poor; With Youga Yoga or Gola Yoga, slovenly.

197) In Cakrayoga, one becomes great that his feet are worshipped even by Kings; In Samudrayoga, one enjoys the pleasures of royalty; In Addhacandra yoga, possess a charming body; and in Cāmara Yoga, becomes happy and heroic.

198) Under Chatrayoga one helps one's friends; Under Kūōayoga, suffers imprisonment and becomes a liar; Under Kamalayoga, becomes famous and happy without doubt. 199) Under Yūpa yoga, one becomes charitable, performs sacrifices and controls his senses; Under Çara yoga, becomes murderous and a leader of hunters; under Çakti yoga, low, mean, lethargic and poor; and under Daëda yoga, suffers from separation from his beloved.

200) The yogas termed Sunaphā, Anaphā and Duradjarā are formed when there is any planet, other than the Sun in the 2nd, 12th and both the houses respectively. In the absence of any of these yogas, Kemadruma yoga is formed.

201) A person born with the Sunaphā yoga at birth will enjoy the wealth earned by his own efforts, be charitable, wealthy and happy; and with Anaphā yoga, one becomes healthy, famous, dressed attractively and of good character.

202) Under Dudhara yoga, one enjoys pleasures, becomes happy, wealthy, munificent and charitable; while under Kemadrumayoga, one becomes very dirty, miserable, mean and penniless.

203-204) O Sage, if the Sun is conjoined with the Moon, the native becomes a mechanic or mason; with Mars, a wanderer; with Mercury, famous, clever, learned and wealthy; with Jupiter, engaged in helping others; with Venus, earning one's live-hood by means of weapons; and with Saturn, clever in metallurgy and pottery. 205-206) O Sage, the Moon combined with Mars makes one a dealer in hammers, liquor and such other commodities and a hater of his mother; with Mercury, clever in economics, polite and famous; with Jupiter of steady mind, leader of his family, valiant (heroic) and rich; with venus, seeker of pleasures; and with saturn, the son of a remarried woman.

207) Mars combined with Mercury makes one a single combatant; with Jupiter, mayor of a city; with Venus, a gambler and fighter; and with Saturn, a liar and gambler.

208) O Nārada, Mercury combined with Jupiter makes one proficient in dance and music; with Venus, clever in magic; and with Saturn, greedy and cruel.

209) Jupiter combined with Venus makes one learned; and with Saturn, a cook or potter. Venus conjoined with saturn makes one with poor eye sight and earn wealth through his association with a woman.

210-211) Among the planets Mars, mercury, Jupiter, the Moon, venus, saturn and the Sun, if any four planet

should combine in the 10th or 2nd House, a Buddhist monk, an Ājivaka monk, and aged mendicant, a wandering recluse and an ascetic living on rain water are brought into existence respectively. In the case, the planets owning the concerned houses are defeated in a planetary war, there will be a fall from asceticism.

212-213) Should the planets be tiny or eclipsed, one would not actually don the ochre robes; on the other hand, should they be powerful, persons would be strongly attached to their respective ascetic orders. O Nārada, one will become an ascetic when the Lord of the Lagna, being un-aspected by any planet, aspects Saturn' or when Saturn aspects the lord of the ascendant that is eclipsed; or when Saturn, the Sun and the Lord of Lagna occupy the Aāça of Mars or the Sun; or when the Moon is aspected by Saturn. 214-215) One born under A^avinī constellation becomes handsome and endowed with ornaments; under Bharaēi, efficient and truthful; under Kāttikā, gluttonous and addicted to others' wife; under Rohiēi, of stable mind and sweet tongued; under Māgaçira, wealthy and enjoyer of pleasures; under Ārdrā, cruel, roguish and sinful; under Punarvasu, self-controlled, sickly and auspicious; and under Pusya, happy and a poet. 216) One born under Āsleñā will be a villain, rogue and ungrateful; under Magha, sinful and eater of all and sundry (gluttonous); under Pūrvaphalguni, becomes rich and commands luxuries; under Hasta, a thief, stubborn and merciless; under Citrā, possessed of colourful clothes and fine eyes; under Svāti, without piety or kindness.

218) One born under Viçākhā becomes avaricious, clever irascible; under Anurādhā, a wanderer and one who goes abroad; under Jyēñthā, devoted to Dharma and content; and under Mūla, proud, rich and happy.

219) Under Pūrvāñāḍhā one becomes proud, happy and content; under Uttarāñāḍhā, humble and pious; under Çravaēa, wealthy, happy and famous; under Dhaniçthā, charitable heroic and happy.

220) One born under Çatabhiñak, destroys one's enemies and gets addicted to some vice; under Pūrvabhādrpadā, comes under the influence of women and becomes rich; under Uttarabhādrpadā, eloquent, happy and attractive; under Revati, heroic and rich. 221) If a person's natal sign (Janma-Rāçi, the one occupied by the Moon) happens to be in Meñā (Aries), he becomes lustful, heroic and grateful; if Vāñabha (Taurus), attractive, charitable and forgiving; if Mithuna (Gemini), proficient in gambling, çāstras (scriptures) and pleasing women; if Karkaōa (Cancer), effeminate and short. 222) If the natal sign is Siāha (Leo), one hates women, becomes short tempered, proud, valiant, happy and of steady mind; if Kanyā (Virgo), pious, tender, wise; if Tulā (Libra), learned, tall and rich.

223) If it is V^ācika (Scorpio), one becomes sickly, respectable and receives wounds; if Dhanus (Sagittarius), a poet, artist and wealthy; if Makara (Capricorn), lazy, wanderer and possessing beautiful eyes; if Kumbha, stealer of others' wealth and wives. 224) When the natal Sign and its lord are strong, and when the Moon also is possessed of strength, all good results will accrue to the native; otherwise they will be the opposite of what has been given above. The effects of the Sun's occupying the 12 signs beginning with Meñā are in order (1) Fame (2) Hatred for women (3) wealth (4) cruelty or sharpness (5) wisdom or learning (6) poetic gift (7) keeping a liquor shop (8) riches (9) respectability (10) avarice (11) penury and (12) being without friends. 225) Mars occupying Siāha at birth makes one poor; Karkaōa, wealthy; his own house, gluttonous; Mithuna or Kanyā, grateful; Dhanus or Mina, famous; Vāñabha or Tulā, having illicit connection with other women; Makara, blessed with many sons and affluence; and Kumbha, grief stricken, wicked and a liar.

226-227) Mercury occupying the houses of the seven planets beginning with the Sun makes one (1) Hateful in the eyes of women (2) Hater of one's own kinsmen (3) Observing vows (4) Blessed with intelligence and wealth (5) Having honour and riches (6) Blessed with sons and (7) Getting gold from women respectively. In the case for Jupiter, the above results are (1) Commander of an army (2) Blessed with wife, wealth and children (3) Having efficient friends (4) Commanding a vast following or good clothes (5) Governor of a Province (6) Having wealth and happiness and an owner of much gold.

228) The effects of Venus occupying the houses of the planets are in order (1) Acquiring wealth through women (2) Riches and freedom from grief (3) Hating one's kith and kin (4) Wealth and sin (5) Wealth and intelligence (6) Uniform fame and (7) Defeat at the hands of a woman. 229) The effects of Saturn occupying the Rāçis owned by the 7 planets are in order (1) Deficient in limbs (or with deformed limbs) and poor (2) Motherless (3) Having many friends (4) Afflicted by the three-fold calamities (5) Blessed with children, wife and wealth (6) a King, lastly (7) Leader of a village or town.

230-231) The Moon occupying Meñā when aspected by Mars and 5 other planets, produces the following effects in order (1) Kingship (2) Learning (3) Virtues (4) Mayor of a City (5) Penury and (6) Poverty. Moon in Vāñabha (1) Poverty (2) Thievish propensities (3) Kingship (4) Learning (5) Messenger (6) Sickness. The Moon in Mithuna (1) Living by working on metals (2) Kingship (3) Scholarship (4) Fearless (5) Weaver (6) Penniless.

232) The Moon occupying her own house, produces the following effects in order, when aspected by the 6 planets, Mars and others (1) A warrior (2) Poet (3) Learned man (4) a respected teacher (or king?) (5) metallurgist and (6) suffering from eye disease; and In Siàha sign, (1) astrologer (2) wealthy (3) respected teacher or king (4) King (5) Barber and (6) a great king.

233) The Moon tenanting in Kanyä and being aspected by the above planets, produces the following effects in order (1) a pure and virtuous person (2) a King (3) an army commander (4) a king (5) a goldsmith and (6) a merchant.

234) The effects of the Moon's stay in Vãncika under the aspects of the six planets are (1) father of twins (2) fond of water (3) a king (4) of defective limbs (5) wealthy (6) a king; The Moon in Dhanus are (1) protector of kinsmen (2) a king (3) leader of men (4) of virtuous mind (5) showy person (6) a cheat. 235) In Makara the effects are (1) King (2) illustrious scholar (3) a friendly person (4) a sacrificer (or teacher), (5) a King (6) taking a boy in adoption (?); The Moon in Kumbha and Mina are (1) Humorous (2) Learned (3) a King (4) Learned (5) a virtuous person, and (6) intelligent person.

236) The Moon confers beneficial results when she is joined or aspected by planets that are posited in the Rãçi or Aàça of the lord of Lagna. The same results will follow if she is combined with or aspected by those that are posited in a Rãçi that is owned by a friend of the Lord of the lagna-Decanate.

237-238) The results of the Moon being placed in the various Dvãdaçã (1/12 of a sign) have already been enunciated. Those of her Navãça placements will now be explained: When the Moon is posited in the Navãça Rãçi owned by Mars (i.e., Mesa or Vãncika), the native becomes a policeman (or a watchman), interested in killing, single combat, quarrels and wealthy; when one in Venus (Vãñabha or Tulä), foolish and addicted to others' spouses; when in one of Mercury (Mithuna or Kanyä) a poet, happy, dancer (actor), thief, learned and an artist (or artisan). 239) When the Moon is in her own Aàça i.e., Karka one becomes short in stature, wealthy, ascetic and greedy; when in that of the Sun, i.e., Siàha, short-tempered. Owner of treasures, a minister, king cruel and childless.

240) When the Moon is in an Aàça of Jupiter (Dhanus or Mina) the person concerned becomes an expert in comics, endowed with a strong physique, a minister and religious-minded (or virtuous); when she is in one of saturn (i.e. Makara or Kumbha), he will have very few children, be wretched (distressed), indignant and associated with a wicked woman.

241-242) When the Sun is aspected by the Moon and other planets, the results are the same for the Moon being aspected by others (vide Çlokas 230-235). When a planet is posited in Vargottamãça, own house or in another's house, the good results enumerated will be full fledged, middling or very meagre, as the case maybe; If the owner of the Aàça (occupied by a planet) is strong, he bestows very good results, according to the effects of the Rãçi occupied and the aspects he receives from others. 243) If the Sun should occupy the Lagna at birth, the native would become a hero, stubborn, of defective eyes and merciless; if the Lagna is Meña, he will suffer from cataract in the eye and be wealthy; if it be Siàha, night blind.

244) If the Sun occupies the ascendant identical with Karka (Cancer), the native will be mean, poor and bleary-eyed; if the 2nd house, very wealthy, punished by the ruler and suffering from some facial disease.

245) The Sun in the 3rd house makes one learned and full of prowess; in the 4th house, depressed or unhappy and afflicted; in the 5th, bereft of wealth and issue; in the 6th house, powerful and victorious over his foes.

246) The Sun in the 7th house makes one under the thumb of a woman; in the 8th, he will have few children and poor eye-sight; in the 9th, blessed with children, wealth and happiness; in the 10th, full of heroism and learning; in the 11th, endowed with wealth and honour; and in the 12th fallen from position and poor.

247-249) The Moon occupying the Lagna makes one dumb, deaf, blind and a servant; but if the Ascendant is Cancer, Aries or Taurus, one becomes rich; in the 2nd house, a religious student or rich; in the 3rd, cruel and envious; In the 4th, endowed with a virtuous disposition; in the 5th, father of girls and indolent; in the 6th, of poor digestion, poor sexual urge, cruel and envious; in the 7th an administrator (?) and learned; In the 8th, afflicted with diseases; and in the 9th, endowed with friends and riches.

250) The Moon in the 10th house confers virtues or piety, intelligence and riches; in the 11th, fame, intelligence and wealth; in the 12th, mean and loss of limbs. These are results mentioned by the wise for the Moon's stay in the various houses at a person's birth. 251) Mars occupying the Lagna at birth causes wounds in the body; the 2nd house makes one eat forbidden or rotten food; the third house, perform virtuous deeds; 4th house, sinful activities; and the remaining houses, as in the case of the Sun.

252). Mercury gives the following effects in the first eight houses beginning with the ascendant; (1) learned (2)

Wealthy (3) Leader of men (4) Scholar (5) Minister (6) Having enemies (7) Appreciator of virtues and (8) a paragon of virtues. In the remaining four houses, the effects are similar to those of the Sun.

253) Jupiter produces the following effects in the 12 houses; (1) Learned (2) Of pleasant speech (3) Miserly (4) Happy (5) Wise (6) Vanquisher of foes (7) Intelligent; (8) Mean (9) Ascetic (10) Blessed and Wealthy (11) Greedy and (12) wicked.

254) Venus causes the following effects in the first five houses: (1) Passionate and Happy (2) Quarrelsome (3) Anxious for sexual pleasure (4) Happy and (5) Having many daughters; and in other houses, he gives the same results as Jupiter.

255) Saturn occupying the ascendant at birth makes one penniless, sickly, voluptuous, slovenly, sickly during childhood and indolent; but of it is in his exaltation, one becomes virtuously disposed, a king or administrator of a village, learned and of attractive physique. In other places, he is similar to the Sun.

256-257) A planet in exaltation yields its results in full; in Mūlatrikoëa, three-fourths; In the house of a benefic as in its own house, a Half; In the house of a friendly planet, One-fourth; In an enemy's house, very little; and in its debilitation and when it is eclipsed, the result is nil. 258-259) When one or more planets are posited in their own houses, Mūlatrikoëa, exaltation or friendly houses, the person becomes worthy scion of his family, leader of the family and respected by his kinsmen; wealthy, happy, enjoyer of pleasures and a king; or enjoyer of others' wealth, protector of friends and relatives (or protected by friends and kinsmen), leader of a group; commander or king as the case maybe. 258-260) 260-261) When benefic planets are posited in Odd Houses and in the Sun's Hora, the native becomes famous, very enterprising, brilliant or valiant, intelligent, wealthy and strong; and when the benefics are posited in Even Signs, and in the Moon's Horā, he becomes lustrous, tender, attractive, enjoyer of luxuries and wise. 262) Malefics occupying Even Houses and the Horā of the Sun, will produce moderate results, while benefics occupying Odd Rāçis and the Sun's Horā, will not yield the results expected of them (i.e., mentioned above). 263) If the Moon at a birth occupies a decanate (Drekkāëa) owned by a friendly planet, the native becomes handsome and virtuous while in another decanate, he gets the qualities and form appropriate to the owner of the Decanate.

264-265) When the planets are posited in Decanates that are designated as (1) serpent (2) Weapon (3) Quadruped (4) Aquatic, the native becomes in order (1) Cruel, murderous, cohabitating with revered women and wanderer; (2) thief, gluttonous, wealthy, intelligent, a king, impotent and destroyer of enemies (3) a slave and one labouring under somebody without payment; and sinful murderous and foolish.

266-267) The effects of Vargottama Dvadaçāāças in the Signs, Meña etc. are the same as for Rāçis themselves. When Mars occupies his own Triàçāāça, the native will have wife, strength, ornaments, prowess, daring spirit and brilliance, or will be hostile to his wife and attached to other women.

268) When saturn occupies his own Triàçāāça, the person becomes miserable, untidy and endowed with followers. When Jupiter occupies his own Triàçāāça, one get happiness, intelligence, wealth, fame, brilliance, respect of the people, enjoyments, horses and elephants (?).

269-270) When Mercury occupies its own Triàçāāça, one will be blessed with a highly developed intelligence, proficiency in fine arts, poetry, architecture and disputations; he will also be deceitful and well versed in the Çastras and be clever in adventurous deeds. When Venus occupies his own Triàçāāça, one will have many children, happiness, health, enjoyments, an attractive personality and riches; he will have a tender body and uncontrolled senses.

271) When the luminaries are conjoined with Mars and other planets, the following effects are produced: (1) Heroic and obdurate (2) Abnormal and a killer (3) Virtuous (4) Happy and learned (5) Attractive in action and body.

272-273) Planets that are posited in Kendras identical with their own house, Mūlatrikoëa or Exaltation, are considered to be Mutual Kāraças (Significators), especially the one that is in the 10th House. A birth is highly auspicious, if the ascendant is in Vargottamāāça and if there are planets in the Veçi house (2nd from the Sun).

Notes: There are three yogas viz. Vesi, Vāsi and Unahayacaré; when there are planets (except for the Moon) in the 2nd, 12th and both respectively.

274) When Kendras (quadrants) as well as the houses of the Kāraças (Significators) are not vacant, Jupiter and the Lords of the Ascendant and the Lunar Sign, posited in Kendras, confer beneficial results in the middle of their periods.

275) Planets posited in Rāçis that rise with their hind part foremost, in those that rise both ways – and in those that rise with their head first, produce effects at the end and in the middle and in the beginning of their periods

respectively. The Sun and Mars confer their results at the beginning, while Jupiter and Venus in the middle. 275.5) The Sun and the Moon yield their results at the end, while Mercury does it always.

276) If the 5th and the 7th houses counted from the Ascendant and the Moon, be aspected or joined by their own lords or by benefics, there would be all round progress and prosperity for the two Bhāvas (i.e., issue and wife or husband); otherwise their progress would be hindered.

277-278) If the Sun be posited in Mīna, Saturn in the 7th therefrom would destroy the wife; while Mars in the 5th from the Sun would kill the issue. Malefics in the 12th and 2nd houses or in the 4th and 8th houses from Venus would destroy the wife with fire, provided he is neither conjoined with nor aspected by benefics.

279-280) [In addition to the yoga mentioned in the previous verse]. If the Moon and the Sun occupy the 12th and 8th (or 6th?), the man too will die along with his wife. The nature of the wife is determined from the planets occupying the 7th house. When the luminaries are situated in the 7th or 9th or 5th house, the wife would be a handicapped person. When the Sun and Venus are together in Kōṣa or in the Lagna, or when Venus is in Sandhi either in the 7th or 12th house, the native's wife would be barren. Notes: Another meaning of the verse 280 is: The wife would have defective limbs if the Sun and Venus together occupy the 5th or 9th house. If Saturn is posited in the Lagna and Venus in Sandhi....; Kōṣa being one of the synonyms of Saturn. 281) If the 5th house is not occupied by benefics, if the Ascendant, 7th and 12th houses are occupied by malefics, and if the weak Moon be in the 5th house, the native will have neither wife nor children.

282) If Saturn be in the 10th house and aspects Venus posited in the 7th house, the person would be committing adultery. Should the two viz. Venus and Saturn, be combined with the Moon, the man would be adulterous along with his wife.

283) When the Moon and Venus are posited in the 7th house, the man, his wife or at least his son will have undeveloped organs. This defect will not arise, if they are aspected by benefics.

284) One becomes the destroyer of one's family (lineage), if the Moon, Venus and a malefic occupy the 10th, 7th and 4th house respectively. One will become an artist (artisan or architect), if the rising Decanate is occupied by Mercury and aspected by Saturn occupying a Kendra. 285) One should be said to be born of a slave woman, if the Decanate be owned by Saturn, and if Venus be in the 12th house, being debilitated. The result would follow, if both the luminaries be in the 7th house and be aspected by Saturn.

286) Mars and Saturn occupying the 7th house and being aspected by another malefic, produce rheumatism; while a malefic occupying the Aāṣa of Karka or Vāccika in a kendra, would cause venereal disease.

287) One is afflicted with leprosy, if the Lagna and the Moon are hemmed in between malefics, and the Sun is posited in the 7th house. One would be of defective limbs, if the Moon be in the 10th house, Mars in the 7th and Saturn in the 2nd house from the Sun.

288-289) if the Sun and the Moon are posited in mutual Rācis or Aāṣas, one will suffer from colic; and if the luminaries are combined, one would be lean in body. If the Sun, Moon, Mars and Saturn are posited in the 8th, 6th, 2nd and 12th house respectively, one is deprived of one's eye-sight by the affliction caused by a wandering spirit known as Bālagraha (which attacks children). Malefics in the 5th house un-aspected by benefics, makes one deaf; while the same in the 7th house cause bad (ugly) teeth. 290-291) When the Ascendant is occupied by Jupiter and the 7th house by Saturn, the native will be afflicted by rheumatism. One becomes mad, if Mars occupies the 4th or 7th house and Jupiter or Saturn, the Ascendant; or if Mars occupies the 5th house, Mercury, the 7th and the Moon, the 12th house.

292) Malefics occupying the 2nd, 5th, 9th and 12th houses cause bondage corresponding to the type of decanate occupied by them. When the decanates happen to be Serpent, Fetters and Noose, and are aspected by strong malefics, a person suffers bondage.

293) When the Moon and Saturn are together and aspected by Mars, the native will be afflicted with epilepsy, be foul-mouthed and consumptive. When the Sun, Mars and Saturn occupy the 10th house, are aspected by benefics and are of bright orbs, natives become servants of the highest, moderate and low order, according to the strength of the planets.

294-295) Whatever effect have been declared for male births should be applied to female births, as far as they are applicable to them; and such effects should be declared in the case of their husbands; and in the case of death, it should be taken to apply to their husbands. Their physical features should be read from the Moon and ascendant; and paramours from the malefics occupying the 7th house.

296) If both the ascendant and the Moon occupy Even Houses, the woman concerned will be of normal conduct; and if they are aspected by benefics, she will be of excellent character and will possess many ornaments (or will be

charming).

297) If the Lagna and the Moon occupy be in Odd Signs, the woman will be masculine in physical features and mental disposition. If the two be aspected by malefics, they would be wicked (sinful) and devoid of all virtues.

298) When Mars, Saturn, Jupiter, Mercury and Venus are posited in assign belonging to Mars in a girl's horoscope, she will be in order (1) spoiled in girlhood (2) a slave (3) virtuous (4) cunning and (5) immoral. 299) When the Lagna and the Moon are in Odd Signs, the girl will have the character and physical features corresponding to those of the planet owning the Sign, or be wicked. She will be sinful and devoid of virtues, when these two are aspected by malefics.

300) When the five planets mentioned above viz. Mars, Saturn, Jupiter, Mercury and Venus are posited in a Rāçi owned by Venus, the respective effects would be (1) foul-tongued (2) one re-married (3) virtuous (4) a scholar (5) famous. In a house owned by Mercury, the effects are (1) deceitful (2) impotent (3) a devout wife (4) virtuous and (5) of wandering habit or fickle-minded.

301) When these planets are in Gemini (Mithuna), she will be (1) a harlot (2) killer of her husband (3) virtuous (4) artisan or artiste (5) ignoble. In Siàha, the effects are (1) Talkative (2) a Concubine (3) passionate (4) of masculine disposition (5) ugly or unapproachable.

302) In a house of Jupiter they are (1) very virtuous (2) having very little sex life (3) appreciator of merits (4) learned and (5) devout wife. In a house of Saturn the effects are: (1) a slave (2) attached to a low-born person (3) virtuous or devoted wife (4) wicked and (5) barren.

303-304) The above mentioned effects for the signs of the five planets are also applicable to the Triàçääças or Decanate of the stronger of the two viz. Lagna and the Moon, happening to be that of one of the five planets viz, Mars, Saturn, Jupiter, Mercury and saturn. If Venus and Saturn should occupy each other's Navääça or if Venus be in Kumbha Navääça, the woman concerned would get higher inflamed by sexual passion and have sexual congress with members of her own sex. If the 7th house be vacant and weak, the husband would be despicable person; and if Mercury and Saturn, without receiving any benefic aspect be posited there, he would be a eunuch. If the 7th house be a movable Sign and its lord in a movable Sign, the husband would always be in a foreign country. 305-306) If Sun be in the 7th house, she would be deserted by her husband; If Mars, a virgin widow; If Saturn, aspected by a malefic, she remains a spinster throughout her life; If powerful malefics and benefics, a widow who is re-married.

307) When a weak malefic occupies the 7th house, the woman is abandoned by her husband, unless the malefic is aspected by benefics. When Venus and Mars occupy each other's Aàças, the woman becomes another's mistress.

308-309) When Moon also is in the 7th house in addition to Mars and Venus, she goes astray with the approval of her husband. If the lagna be a sign owned by Saturn or Mars and be occupied by the Moon and Venus, she would be a harlot. If in this yoga there is also malefic aspect on the Lagna, she goes astray along with her mother. If the Aàça of the 7th house is owned by Mars and aspected by Saturn, her genital organ will be diseased. On the other hand, if the Aàça belongs to a benefic, she would be loved by her husband.

310-311) If the 7th house or it's Aàça is owned by Saturn, the husband will be foolish old fellow; if by Mars, he will be hot-tempered and libidinous; if by Mercury, learned and skilful; if by Jupiter, virtuous and self controlled; If by the Moon, lustful and tender; if by Venus, attractive and charming; and if by the Sun, one doing very gentle deeds. 312) When venus and the Moon occupy the Lagna, she becomes happy but envious; and when Mercury and the Moon, proficient in fine arts, happy and virtuous.

313) If Venus and the Mercury should occupy the Lagna, the woman would be exceedingly charming, attractive and skilled in fine arts. When there are three benefics in the Lagna, she will command immense wealth and happiness as well virtues.

314) A woman would be widowed during the Mahadaçä of the malefic planet occupying the 8th house. Still she herself will predecease her husband, in case there are benefics in the 2nd house.

315-317) A woman will have few children, if at her birth the Moon occupies Kanyä, Vâçcika, Siàha or Vâñabha identical with the 5th house. A woman become ugly, if the Lagna is an Odd Rāçi, Saturn moderately strong, the Moon, Mercury and Venus weak, and the rest strong. She becomes famous, learned with Çāstras and a philosopher, when Lagna is an Even Sign and Jupiter, Mars, venus and Mercury strong. She takes to asceticism of the type corresponding to the planet posited in the house, when there is a malefic in the 7th house.

318-319) All these things mentioned above regarding a girl's horoscope should be considered before marriage or electing a partner or at a query regarding the same, Now, about the cause of death of a person, death should be declared to be caused by the vitiation of the particular physical constituents belonging to the strongest of the planets aspecting the 8th house. If the seven planets beginning with the Sun are posited in strength in the 8th house,

the causes of death are in order: (1) Fire, (2) Water, (3) Wound caused by a weapon, (4) Fever, (5) Disease (6) Excessive thirst and (7) Inordinate hunger. When the lord of the 8th house occupies it and is aspected by benefics, the native's death takes place in a peaceful and ideal manner. 320-321) If the 8th house as well as its lord be in a Movable, Fixed or Dual house, the end occurs in a far-off place from one's own house, or on the way, as the case may be. When the Sun and Mars occupy the 2nd and 4th house respectively, the death is caused by a fall from the top of a mountain, and when Saturn, the Moon and Mars are in the 4th, 7th and 10th houses in order, by a fall into a well. 322) One dies at the hands of one's own kinsmen, if the two luminaries occupy Virgo (Kanyā) and receive malefic aspect. A person gets a watery grave, if the luminaries occupy the ascendant that is a Dual Sign.¹³⁹ 323) If the Moon occupying a Sign owned by Mars is hemmed in between malefics, death is by fire or weapon; and if she be in Makara and Saturn in Karka, by dropsy.

324) If the Moon be in Kanyā under the above mentioned condition, death would be through vitiation of blood or swelling in the body; and if it be Saturn, it is due to fire, hanging or a fall. If there be malefics both in the 5th and 9th houses without receiving any benefic aspect, death would take place in captivity.

325-327) If the Decanate of the 8th house happens to be Noose, Serpent or Fetters, death will be in prison. If the Moon along with Malefics be in Virgo which is the 7th house, Venus in Meṇa and the Sun in the ascendant, death would take place at home as a result of women's intrigues. If the Sun or Mars be in the 4th house, Saturn in the 10th and the weak Moon conjoined with Malefics in the lagna, 5th or 9th house, death would be through impalement (?). Death would be in the battlefield if the Sun be in the 4th and Mars in the 10th aspected by the weak Moon. One will be beaten to death with clubs, if the 1st, 10th, 8th and 4th are occupied by the weak Moon, Mars, Saturn and the Sun respectively. 328) If the above four planets viz. weak Moon, Mars, Saturn and the Sun be posited in the 10th, 9th, 1st and 5th house, death is due to suffocation by smoke, fire, imprisonment or beating.

329) When the 4th, 7th and 10th houses are occupied by Mars, the Sun and Saturn, respectively, death is due to wounds or worms or a fall from a tree.

330) If the Sun be in the 2nd house and Mars in the 4th, death is due to a fall from a vehicle; If, in the above Yoga, Mars be in the 7th house along with the weak Moon, it is by the destruction of a machine.

331) When Mars, Saturn and the Moon are in Tulā (Libra), Meṇa (Aries) and a sign belonging to Saturn respectively, or when the weak Moon, the Sun and Mars are in the 10th, 7th and 4th house respectively, it is in the midst of filth and night soil.

332) If the weak Moon be aspected by the powerful Mars, and Saturn be in the 8th house, the cause of death will be some disease of the privities, worms (basilli), weapons fire or wood.

333) When Saturn is in the 7th, the Sun in the 8th, and the weak Moon conjoined with Mars in a house of Saturn; or when the Sun Mars, Saturn and the Moon are posited in the 1st, 5th, 11th and 7th respectively, the native will die as a result of a fall from the top of a mountain or tree.

334-335) Death will be caused by the stronger of the two planets viz. the Lord of the 22nd Drekkana and the Lord of the 8th House, through its characteristic disease or agency. Death of a person will take place in a place corresponding to the Lord of the Aāṇa occupied by the ascendant, this being influenced by the aspect and conjunction of other planets.

336) The period of unconsciousness of the dying person will correspond to the Aāṇas of the Lagna that have not yet risen. If the Lagna is aspected by its lord, the period is to be doubled; If by a benefic, to be trebled; and if by more benefics, it should be increased proportionately through one's intelligence. 337) If the decanate of the 8th house be Fiery, the dead body would be burnt to ashes; If aquatic, thrown to the waters; and if serpent, dried by being exposed to the Sun and wind. These results are to be read from the 8th house counted from the Moon as well.

338) If Jupiter be in the 8th house, the departed soul would go to the worlds of the Gods; If the Moon or Venus, to the world of the Manes; If the Sun or Mars, to that of mortals (?); and if Saturn or Mercury, to the infernal regions.

339) The previous world of a soul can be read from the Lord of the Decanate occupied by the stronger of the two viz. the Sun and the Moon. The world must have been very high or exalted, if the concerned luminary is in its exaltation; moderate, if it is in its own house; and low if in debilitation.

340) If the Lord of the Decanate of the 6th or 8th house occupies the 7th house, or if Jupiter occupies the 6th, a kendra or 8th house, or if he is in his exaltation, identical with the Lagna or the 12th house or in a benefic Aāṇa, possessed of strength, the soul attains emancipation.

341) When neither the time of impregnation nor that of birth is known, the life of querist has to be predicted from the Ascendant at the query. The solstices of birth has to be deduced from the two halves or Horās of the Ascendant,

the first standing from the Winter solstice and the second for the Summer one.

342) The age of the person who asks for a Nañña Jātaka as a result of his not knowing his date and time of birth should be read from the ages of the Lords of the Trines counted from the Lagna, or from the Lord of Aāça or Decanate occupied by Jupiter. The season of birth would be summer, if the Sun be in the Lagna. Similarly, the presence of other planets in it would indicate other seasons. Or it may be read from the Sign occupied by the Sun.

343) The Moon, Mercury and Jupiter are to be interchanged with Venus, Mars and Saturn respectively, if necessary. If the Decanate of the planet concerned that determines the season is the initial one of the Sign, the month of the season (Āōu) should be the first. The lunar day should be found out proportionately.

344) If the Lagna of query be a Nocturnal Sign, the Ascendant at birth must be a Diurnal one and vice versa; and the time elapsed from sunrise to sunset should be read from the degrees elapsed. If the Lord of the Lagna be in Trikona or be possessed of great strength, the Lagna of birth would correspond to the star ruling at the time of query.

345) Subtract the longitude of the Moon from the position of the Ascendant at query. The natal Ascendant would be so far removed from the Moon at query as is represented by the balance. Multiply Vāñabha and Siāha by 10; Mithuna and Vāñcika by 8; Meña and Tulā by 7; Makara and Kanyā by 6; and the remaining Rāçis viz. Karka, Dhanus, Kumbha and Mina by their respective numbers. Jupiter to be increased by 3, Mars by 1, Venus by 11 and Mercury by 11 respectively. The calculation of the lunar mansion which is Nitya nakñatra as well as of the Ahargaēa, which is the total number of days elapsed. Do this by multiplying it by 7 and dividing it by 27. The remainder will give the Nakñatra in question.

348) By adding to or subtracting from the above shown result, 9, double the figure. You get the year, season and month. The fortnight and lunar day are got by multiplying it by 8. The same being multiplied by 7 will yield the day, night and asterism (nakñatra); and being multiplied by 5, the degree of the Ascendant as well as the time of birth in Ghaōis.

349) The following are the characteristics of the first, second and third decanates of Meña (Aries): (1) It is a Man holding an axe, dark in complexion, with red eyes and capable of protecting others. (2) It is a woman wearing red garments, pot-like in shape, with canine face, ugly feet and sore eyes. (3) It is a man of brown complexion, blind cruel, wearing red clothes and one who has broken his vow or promise.

350-351) Those of the decanate of Vāñabha (Taurus) are : A man oppressed by hunger and thirst, wearing singed clothes and with his trimmed hair hanging. (2) Man, hungry, dirty with goat-like face, but clever in agriculture etc. (3) Man with elephantine body, impatient (in haste), pink in complexion and with a perplexed mind.

352) Those of the Decanates of Mithuna (Gemini) are: (1) A woman engaged in needle-work, beautiful, chaste, issueless and with raised hands. (2) A man in a garden wearing armour, holding a bow, intent on sport and with an aquiline face. (3) A man well versed in dance and other fine arts, holding a bow and possessing a vast treasure of gems like Varuēa.

353-354) The characteristics of the Decanates of Karka (Cancer) are: (1) A man with an elephantine face and neck or with a hog's face, standing in a forest and shooting arrows or hunting Çarabhas and snakes. (2) A woman, who is very coarse from head downwards or who is coarse and has a snake on her head, and who shrieks holding the branch of a Palāça tree. (3) A man with a flat face, having a serpent coiling round his body and sailing in a boat for the sake of a woman. 355) The characteristics of the Decanates of Siāha (Leo) are: (1) A monkey or a man with a dog who has caught an eagle and jackal, cries aloud on or near a silk cotton tree. (2) A man holding a bow, wearing the skin of an antelope, roars like a lion and is sickly. (3) A man with a beard, with a bear's face, acting like a monkey and destroying for fruits and meat. 356-357) The characteristics of the Decanates of Kanyā (Virgo) are: (1) A girl with unclean clothes, wearing lots of flowers on her locks (2) A Bowman, harming and causing loss to others, dark, a writer and hairy. (3) A very tall woman of golden complexion, wearing clean washed clothes, holding a pot in her hand, in a temple.

358) The characteristics of the Decanates of Tulā (Libra) are: (1) A man engaged in weighing with a balance and measuring commodities in a shop, thinking of the prices of articles, or thinking of costly things (2) A man oppressed by hunger and thirst, holding a pot, with an aquiline face and accompanied by wife and children. (3) An archer wearing a golden armour, behaving like a Kinnara, the semi divine being with a horse's face and pursuing a deer or an animal. 359-360) The Decanates of Vāñcika (Scorpio) are represented by : (1) A woman seated on a lion, going to a well with many snakes curling around her legs; (2) A woman having husband and wealth for the sake of her husband, with the form of a tortoise, with her body covered with serpents and yearning for happiness; and (3) A man having the face of a tortoise and hunting lions, dogs, hogs and deer.

361) Those of Dhanus (Sagittarius) are represented by: (1) A boy with the body of a dog or a man with a tail and horse's body, holding a bow and protecting ascetics and sacrificial performances; (2) A middle aged woman seated on a seat and bedecked with Campaka flowers and opening a lion's mouth or looking after elephants; and (3) A man with the complexion of Campaka seated on a straw seat, holding a rod in a forest of Kuça grass or having a piece of silk over his face. 362-263) The Decanates of Makara (Capricorn) are the following: (1) A man with an aquiline face, holding an axe and eager for oils, wine and food. (2) A woman who has been burnt, holding an iron and having ornaments, valuable things or pots and dirty things; (3) A man full of treasures or pots with hairy ears, dark in complexion, wearing a crown and holding fruits and machines in his hands.

364-365) The Decanates of Kumbha (Aquarius) are the following: (1) A man seated on a boat with his hands adorned with all kinds of gems, who is anxious for collecting ornaments and all sorts of decorative articles; (2) A woman sailing in a boat towards the shore, whose face is like the colour of Campaka flower, and who is followed by her retinue; and (3) A naked man coiled by a serpent sitting in a cavern and weeping as he is troubled by robbers and fire. These are the 36 Decanates that have been delineated in proper sequence.

366) O great Sage, in this manner horoscopy has been expounded to you succinctly. Now you will know the branch of astrology known as Saàhitā-Skandha (a compilation of all useful thinking which is highly beneficial for worldly activities